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from injustice and oppression; our evangelism be redemptive, and the Christian church itself be saved from becoming atrophied and from the contempt of the world; by an immediate sweeping social vision and an instant sense of genuine and earnest unity, through which and by which only her spiritual authority can make the kingdoms of this world the kingdom of our Lord.

It is true that the pages of federal unity are not free from interrogation points. There is one comprehensive answer to them. As the writer is called to go from one to the other of the Federal Council's constituent bodies his one message to each is this: *You*

can trust the other twenty-nine. The day for servile suspicion is gone. These other brethren will act with you in united freedom, in united faith, competing with you for the finest of Christian consideration that no principle held sacred by their brethren be derided, violated, or impaired.

Christian unity will come, not so much by abstract process as by concrete experience; not by asking whether or not we shall come together but, so far as our Protestant evangelical churches are concerned, by coming together first in order to find out whether or not they should come. It is the call of trust and faith and we are safe to heed it.

SOCIAL SIGNIFICANCE OF CHRISTIANITY IN MODERN ASIA. III

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India

During the preparation of these articles two booklets, *The Social Mission of the Church in India* and *Social Study, Service, and Exhibits*, by Rev. D. J. Fleming, M.A., M.Sc., have come from India, from the press of the Y.M.C.A. at Calcutta, which furnish authentic materials for concrete illustration of the principles under consideration. Free use will be made of them with the consent of their author. Mr.

Fleming represents the evangelical doctrine of the church; he does evangelistic work among the poor of Lahore; he is trained in modern science; he comprehends the significance of the social service movement in the churches; he has spent already twelve years of faithful, fruitful service as a missionary teacher in Forman Christian College at Lahore; and he enjoys and deserves the confidence of all who know him. The concrete, specific

tasks which he urges have been selected with reference to the peculiar needs of India, but his presentation is interesting for any country because it goes back to fundamental human needs and to universal principles. The publication is used here because it is typical of a spiritual enterprise which enlists the enthusiastic support of the wisest leaders of the church in India; it is not merely the sentiment of an individual but an indication of a mighty and deepening current of thinking and purpose.

The Bible furnishes the guiding and illumining ideas of social righteousness and human service. The Hebrew prophets demanded holiness of heart and not mere conformity to ceremonial law. The emphasis of the prophets was on public morality, not simply on private righteousness. The poorer classes, when despised and injured by the rulers and the rich, found in the prophets of God defenders and advocates. Their interest in a religion that was social helped them to interpret all historical changes and sufferings as so many revelations of the divine will.

Jesus raised the social feeling to its climax in his incarnation, his beneficent deeds, his sacrifice supreme.

But this ancient law of love, this eternal golden rule of service, must find modern expression. The Good Samaritan of our day is not content with taking the bloody victim of rapine to an inn; he organizes a police system which suppresses robbery in the highways. The modern Christian is just as earnest in holding prayer-meetings in jails; but he also studies the causes of juvenile delinquency, creates intelligent public opinion as to the causes of crime, organ-

izes juvenile courts, playgrounds, and vocational training, hoping some day that jails will be empty and all prayer-meetings may be held in churches. In India science aids religion to separate the children of lepers from their infected parents and save 95 per cent of their lives. A South India pastor studied books on scientific agriculture, with the result that the crops of Christians in his parish are twice the size of those of non-Christians. Saving souls of students means better exhortations to believe in Christ and also decent hostels and recreations to keep them from overwhelming temptations. "More and more in India, the ideals and principles of Christ are becoming the working basis of organizations for social and economic betterment, which do not avowedly accept his leadership." The church is beginning to educate its members to be leaders of all efforts to better man's estate; municipal councils ask their help; non-Christian societies imitate their example; in order to survive, the ancient faiths must assimilate Christianity. These general notions take form in the particular suggestions for citizens; in respect to education, housing and sanitation, public recreation, helping the sick and afflicted, relief of the poor, humane treatment of the "untouchable classes," temperance, translations of good publications, prevention of cruelty to animals, and religious influence, the highest form of social service.

In *Social Study, Service, and Exhibits*, Professor Fleming shows us his laboratory in action. The plan is based on three sharply defined purposes: "First, to furnish a guide to those wishing to take up the study of the social forces

and conditions of their community. Second, to furnish suggestions for definite and practical social service. Third, to start definite lines of thought for a community exhibit."

Each study begins with apt quotations from the Bible and with a form of prayer; it is at once glorified by the sacred aureole of reverent associations and authority. Such texts and prayers induce one to descend from the mount of transfiguration to the valley of trouble to give relief.

The studies are not mere readings in eloquent books, but specific directions for local investigations of conditions which must help or mar the personality. But since no one person can work out each method for himself, full references are given to books and pamphlets by experts on all the subjects of inquiry. And because no adequate relief can be provided without the intelligent interest and co-operation of the community, lectures and exhibits are recommended to arouse the conscience and instruct the judgment.

Many illustrations are given to show that the Indian students have often caught the spirit of science from their teachers. Thus the Rev. Godfrey Phillips gave six lectures on the "Outcaste's Hope" in the Y.M.C.A. mission study class at Bangalore. The class consisted of eighteen Indian Christian young men. On the suggestion of the leader, several members visited the parts of the town where the outcastes live, secured the co-operation of their chief man, and established a night school where poor boys were taught elementary subjects.

Students help in the anti-tuberculosis

campaign by distributing leaflets; they combat malaria with quinine, which they carry from government drug-stores to villagers whom they induce to use the specific; they teach the ignorant peasants to prevent the surface water from carrying defilement into wells during the heavy rains; they conduct crusades against the plague-carrying rats; they teach children and youth how to play; they persuade the suspicious and timid people to trust foreign surgeons and hospitals and so to secure the benefits of European science and skill; they nurse the sick and show how to care for those who are suffering; the high-caste students, to whom an outcaste is an object of loathing and untouchable, learn to carry them into the hospital; and, guided by science, they do a thousand deeds of kindness.

The difficulty of social work in India is greatly increased by the sharp distinctions of caste, the conflicts of races, the foreign domination, the differences of religious beliefs, and the variety of languages. There is no Indian nation, though there is a hopeful movement which may at last create a national consciousness. But these unhappy antagonisms are themselves excellent reasons for cultivating a community spirit and practical co-operation. The British rule and law, the common use of the English language, the network of communication and transportation furnish the basis for the structure of a national life. The ideas of Christianity are slowly pervading the social mind of the Indians whether Hindu or Mohammedan, and the silent, unconscious assimilation of the universal religion, with its doctrine of human kinship, is going on

as rapidly as we have a right to expect. This is an influence which cannot be expressed in statistics, but it is real and significant.

The advantage of working with Hindu and Mohammedan students is that the process of interchange of ideas goes on constantly and genially without debate, without sharp conflict of creed or liturgy; and yet the quiet imitation of Christian methods carries with it acceptance of essential Christian principles. Preaching Christianity in mere words instantly evokes suspicion, prejudice, animosity, and the sense of loyalty itself is arrayed against the sermon; but common endeavor puts conflict to rest, opens the heart, quickens the primitive sense of affection, sympathy, and justice which centuries of idolatry and caste have not entirely suffocated and which is the psychical stuff which the Christian doctrine can use for its purpose.

Only when one spends weeks and months in Christian colleges where good comradeship prevails in common and noble pursuits can he begin to realize what this means. The writer can never cease to be thankful for such an opportunity in Madura, Madras, Bangalore, Poona, Bombay, Lahore, Agra, Delhi, and Calcutta. East and West do meet in spite of Kipling's denial, not for controversy but for sport, and learning, and kind deeds to the ignorant and suffering. Truce is declared between warring creeds and both parties come to a better understanding. Then they realize, in this genial atmosphere, that one Holy Spirit fills the world, speaks to all hearts, and that not one accent of His voice has ever been lost.

In this process, Christians lose some-

thing of their dogmatic temper to the advantage of their piety and their influence. The note of patronage, superiority, and conquest is no longer so strident; and the true spirit of unity, fraternity, and kinship in God is in control.

It is strange yet sublime to feel that Jesus walked, dressed, worked, and lived much more like these brown men with turbaned heads and flowing skirts than like your trim and blustering Yankee; and that the Oriental is yet to interpret many a text which to us is obscure, though plain and inspiring to the men of the East. And it comes with a shock of surprise and rebuke to meet people who live in a religious temper and seek naturally conversation on lofty themes without embarrassment, while we evade them or discuss them apologetically. Thus while our men help with the practice of Christianity, the advantage is not all on one side.

Not once, but many times, when famine has followed drought, the missionaries of severe evangelical type have been drawn into the work of relief because they were intelligent, trustworthy, and incorruptible. British civilians and native officials alike confided in them. No funds stuck to their fingers in passing from treasury to hovel, but increased in value, being mixed with shrewd business ability on the way. There was no bribery of converts, but often mass conversions were witnessed after one of these tragedies when the light of hope and love dawned on the despairing, reflected by the acts of Christian teachers.

It has been shown in America as well as in India that farmers will never give up old and obsolete tools, implements,

and methods in response to lectures on chemistry. They gaze on the new plough or improved seed with wonder and skepticism. But when a man comes along with a "demonstration," a practical farmer who knows biology but does not talk big words, the same stolid, phlegmatic followers of ancient routine will imitate him and double the yield. Then only does their doubt change to confidence. It is not the experiment station but the demonstration plot which converts the conservative tiller of the soil who has been taught by hard experience to be careful about innovations. Now social work in India is a demonstration of Christian motives, spirit, character, and so a revelation of its essential ideas, and we have already seen enough of its results to believe that it will be one of the most effective methods of Christianizing those wonderful peoples.

It would be a mistake to suppose that this social work is new; the volumes of

Dennis and others are full of illustrations of the effective and fruitful social service of missionaries from Carey down to our time and in all parts of the world. What is new is the conscious, systematic, and methodical organization of social service, in the light of the physical and social sciences, with the clear conviction that it is an essential element in wise missionary enterprise, and not an accidental and external activity for which a missionary has almost to apologize. The time has come when at least some of our young candidates for leadership on the foreign field will have professional instruction and training for this service which promises so much for the temporal and eternal welfare of the Orient. As yet our most advanced theological schools are poorly equipped for such training. We must learn to imitate our blessed Lord who not only preached the glad tidings to the poor, but also "went about doing good."